





THE PATTERN OF ALL PIOUS PRAYER,

AND

The epitomie of all Christian Catholique Beliefe.

Being a Patheticall and Paraphrasticall meeter
vpon the *Pater Noster*, *Ave Maria*, and
Credo in Deum, &c.

Together with a divine Dittie made vpon *S. Patricks*
Day last past in honour of the *Christian Crosse*.

WITH

Wholsome preparatives for Death and Judgment.

ALSO,

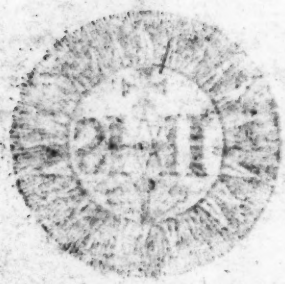
A short Panigyre on *MARY-Land in America.*



AT DOWVAY,
Superiorum Permissu, MDCXXXVI.

THE PATENT
OFFICE

Be it remembered that on the 1st day of January 1880
I, the said Inventor, have deposited with the
Commissioner of Patents, a certain
Invention, in relation to a certain
Machine, for the purpose of obtaining a
Patent therefor, and I hereby certify that
the foregoing is a true and correct
copy of the original of the same.



ATTEST
Commissioner of Patents

TO
THE RIGHT HONOVABLE
AND TRVLY RELIGIOVS LADY,
THE LADY
Vizcountesse BALTEMORE,
Kc.

1
*V*ouchsafe Religious Lady to make choyce
(*'Mongst All your Vertues*) of humilitie,
That your poore Suppliant justly may Reioyce
In the fore-front of his *Apologic* :
To frustrate All objections by this shift,
An humble heart Accepts the meanest guift.

2
*May you Accuse mee of Presumption ; no
Spare that paine (Madam) 'tis Already done,
I have accus'd my Selfe : And you I know
To pardon faults Confest are easily wonne :
Let Zoylus snarle, let Momas looke asquint,
Your worth will guard the Booke, And, MARKE
(PRAYER INT.*

TO
THE RIGHT HONORABLE
AND TRUTHFUL LORDS
THE LADY
SECRETARY

[illegible]

TO THE READER.

goodwill may supply want of skill, I hope wee shall agree well enough.

I found the Latine something difficult to Rime too, especially the C R E E D; And therefore having preoccupied curious Censures, in confessing my fault I hope thou wilt excuse and connive if thou finde it any thing Defective eyther in meeter or the length of the lines, there beeing some Articles in the C R E E D overlong for my intended line, And vpon necessity must passe without fraction where Rime may not exactly bee made, without distruction of reason. Any indifferent Reader (I trust) will favourably passe over such faults as cannot bee holpen : To conclude gentle Christian, permit mee a little (after confession of immateriall Defects) to say something in praise of the Work though not of the Workman ; The subject is

old,

TO THE READER.

olde, therefore it is fit to bee revered. The
Paraphrase is new (without Ostentation
bee it spoken) none having ever
written in this way
before,
And therefore to bee loved
for its raritie.

(* *)
*)

V A L E .

*Hee who composed what is heere in print,
His name in Anagram bear's : Marke Prayer in't.*

A

Ad Authorem.

To make the English answer Latine phrase
In Meeter meete shewes wit that's worthy
(Praise,
But where the Subiects Godly; Lines exceede,
All best Wits Apprehension there indeede,
More be thy Piety; for such essayes,
Prais'd then thy Wit to frame such Heavenly
(layes.

I. P.

PARAPHRASTICALL
MEETER VPON
PATER NOSTER.

Charity's the guift of guifts, if we have loft her
Who can reftore her to's but -- *Pater hofter* :
For hee in all diffrefle our onely weale is
And none but thou alone -- *Quies in Caelis* :
Our foules bedrencht in finne with grace renew 'em
For which -- *Sanctificetur nomen tuum* :
Thofe who doe erre reduce, and true light fhew 'em
Make haft O Lord, -- *Adveniat regnum tuum* :
To whom the Heavenly Quier fings *Alleluia*
'Tis fit wee fay ; -- *Fiat voluntas tua* :
Wee wifh the fame either in Ioy or Sorrow
'Tis due -- *Sicut in Caelo & in terra* :
As thou mad'ft all of nought thy power mainteyn 'em
With bounty -- *Panem nostrum Quotidianum* :

And

A Paraphrassical meeter vpon

And every day to shew what due wee Owe thee
Wee earnestly doe begge -- *Da nobis hodie :*
'Tis fit wee should when wee doe merit most ; pray
Deare Lord -- *Et dimitte nobis debita nostra :*
On this Condition else our prayer all lost is, --
Sicut & nos dimittimus debitoribus nostris :
Though wee offend in wrath doe not rebuke vs,
O bee propitious -- *Et ne nos inducas :*
When by my selfe in private I alone am
Permit mee not *Ihesu :* -- *In tentationem :*
In Sensuality let vs not wallow,
Nor fall from thee -- *Sed libera nos a malo :*
This in thy name *Ihesu* wee aske, And when
All's done, wee pray that thou mayst say -- *Amen.*

Ave Maria.

VV Ho ever hopes for helpe from our *Messia,*
Must to his mother say -- *Ave Maria :*

PATER, AVE, CREDO.

To thy Sonnes Court being sent for by *Subpena*,
Wee vse thy Prayer, for thou art *Gratia plena*:
Those Prayers none can misse that dayly seeke 'em;
How can wee sayle, knowing that *Dominus tecum*
The holy Angell *Gabriels* words were very thus,
To thee *Benedicta tu in Mulieribus*:
Wee are perswaded that thou canst protect vs,
For thou art high in power *Et benedictus*:
Wherefore by thee sweete Mediatrix sue I
Vnto that blessed, *Fructus ventris tui*:
Sicke soules, Alas, whom can w^e expect to ease vs,
But that Maide, Mothers Sonne, *Emanuel-Ihesus*:
To get admittance at this Gate, the nigh way
Is by thy powerfull ayde *Sancta Maria*:
Virgin of Virgins, in this case to thee I
Adresse my selfe as vnto *Mater Dei*:
All sinnefull Soules, that for misdeeds are sorry thus
Doe say, *Ora pro nobis Peccatoribus*:
And let vs least our part in Heaven bee lost, pray
O helpe *Nunc et in hora, Mortis nostra*:

Sweete

A Paraphrasticall meeter upon

Sweete Lady wee intreate thee now and then,
To pray thy Sonne (our Lord) to say, *Amen.*

Credo in Deum, &c

I Vdg'd at the high Tribunall what shall wee doe,
If each in Tongue and Heare, cannot say *Credo*:
When storms arise, he with his breath can scatter 'em
Therefore I doe confide *In deum Patrem*:
What ere men plot 'gainst him he can prevent 'em
Whose onely Epithet's, *Omnipotentem*:
Wee nothing have but what from him wee borrow,
For hee is, *Creatorem Caeli, et Terra*:
He made all things, and to mans vse he blest 'em
I beleeve in him: *Et in Ihesum Christum*:
Sweeter to mee then Honey, or th' honey Combe
Is he whom God calls, *Filium eius unicum*:
He to Redeeme vs, when our Soules were lost came,
Therefore wee rightly call him, *Dominum-nostrium*:

PATER, AVE, CREDO.

Wee cannot Retribute sufficient thanks to
Him, *Qui conceptus est de spiritu Sancto:*
The Prophets and the Sybels wrote at large when he
Should come to be, *Natus ex Maria Virgine:*
Our loving Lord, tendred our wretched State so
That hee, *Pasus sub Pontio Pilato:*
And meekely hee for Man that doth insult thus
Was *Crucifixus Mortuus et Sepultus:*
And that he Victory over Hell might winne for vs.
Our blest Redeemer, *Decendit ad inferos:*
To give possession of the Heauenly Court to vs,
Hee *tertia die resurrexit a Mortuis:*
All to confirme being of our wellfare Zealous,
Hee crown'd with tryumph, *Ascendit ad Celos:*
In splendant Glory that most Excellent is,
Sedet ad dextram Dei patris Omnipotentis:
At th'end o'th World, (as verity doth report to us
Inde venturus iudicare vivos et mortuos:
God as his Elect Children all hath ranckt 'em,
Who in their Hearts say, *Credo in Spiritum sanctum:*

A Paraphrasticall meeter upon

Yet woe is me (alas) I in meere Folly am,
Vlesse I belevee - *Sanctam Ecclesiam Catholicam*;
Who takes the name of Catholique vpon him,
Also beleveas *Sanctorum Communionem*.
In this true Church, I that a Sinner sore am;
May finde - *Remissionem peccatorum*.
And all the faithfull shal have this grace shewen'em
As they belevee *Christi Resurrectionem*.
Let Christians looke to e this doth most concerne'em
Which is the Crowne of all *Vitam eternam*.
Beleeve one God, beleve his Church, and then,
Thou maist enjoy Christ promises, Amen.

A Divine Ditty made

You who take delight to know
Things that were done long agoe,
By our Auncient Predecessors,
And their Catholicke Successors.

Lend your attention
Let noe Fancies tosse,
Your mindes a stray
But regard what I say
For I meane to display,
The Honor of the Crimson Crosse.

He or she, who hath not bin
(In the Font that cleanseth sinne)
Marked with this sacred signe
Give me leave though noe Divine,
To make a question.

(Though some a strange glosse
Doe set on the text)
Whether they be well fixt
In this world, for the next;
Sith Christians are knowne by th' Crosse.

in honour of the Crimson Crosse.

Our blest Lord to give vs breath
And Redeeme our Soules from Death,
On a Crosse was Crucified
At that time he Sanctified,
This Badge of Honor,
When with his livers losse,
After much paine
While his bloud like to Raine,
From his wounds flowed amaine,
Hee made it a Crimson Crosse.

All the Christians Primative
To advance the Crosse did strive,
Glorious Martyres Valiantly
Death and Torments did despise.
Vnder this Ensigne
Deeming but drossie,
All things beside
When for CHRIST Crucified
They courageously Dyed,
To Honour the Crimson Crosse.

Bishops and Confessors Grave,
This Celestiall Banner have,
Fixt in Countreys, Salvage and Rude,
To CHRISTs Crosse they have subdued,
Barbarous Nations
From their entours grosse,
To CHRISTIAN Faith
As Antiquity layeth
Both in Life, and Death,
They Honor the Crimson Crosse.

Once 'twas England's primest Honor
Chiefely cald Saint Georges Banner,
Still the tree wee all retaine,
Though the fruit on't most disdain.
But Ancient Customes,
Preserved from losse
Though just in fight
Of Heraldryes Right
Wee on Land, and Sea fight,
To Honor the Crimson Crosse.

in Honor of the Crimson Crosse.

It the Divell doth affright,
He dares not abide in fight
Where this holy signe is made
Wherefore it may well be said,
That he and the Puritan
With his false glosses
Are neere of kinne
Neither dares enter in
If I once doo begin
To arme my selfe with the Crosse.

Blest St. Patrickke who 'at th' first
(As Apostle) Ireland nurst
In the Faith Apostolique
Scott. by every Heretique,
He so Devoutly
Did Vertue engrosse,
That in short time
Hee converted that Clime
To CHRIST'S Faith then in Prime
And Honor'd the Crimson Crosse.

A Divine Ditty made

Ireland then was sore oppress
With foule things that did infest
And the People sore annoy
Which St. Patrick did destroy,
Snakes, Toades, and Adders,
O gainefull losse,
All by his Prayer
Quite Bannished were
Never more to come there
This Honors the Crimson Crosse.

To his Honor and the Church,
Every seaveateenth day of March
Irish men doe farre, and neare,
Crimson Cresses that day weare
Then let true CHRISTIANS
Esteeme Wealth as drosse,
And in all wants
Let vs move our Complaints
Vnto CHRIST by his Saints
And Honour the Crimson Crosse.

AMEN, *Finis,*

in honour of the Crimson Crosse.



b iij

in honor of the Christian Cross.



1717

WHOLSOME
PREPARATIVES
FOR DEATH AND
IUDGEMENT:

VERY FIT
TO BEE APPLIED TO
the necessitie of every true Ca-
tholique CHRISTIAN at all
times;
But more especially in this present time
of Mortality by the Plague of Pesti-
lence occasioned.

*Statutum est hominibus semel mori : Post hoc
autem Iudicium.* Hebr. 9. 27.



Superiorum Permissu, MDCXXXVI.

WHOLE SOME REPARATIVE FOR DEATH AND JUDGEMENT

VERY FIT
 TO BE APPLIED TO

the necessities of every soul

in the state of nature

The more especially in this present time
 of mourning by the plague of Pestilence

which is now spreading
 in many parts of the world



Specimen of the original MS. of the



TO
THE CHARITABLE
READER.

Great cause I had (Christian Reader) to
invite thee by this Epistle (Charitable,)
for this pnoore Babe of my braine begot-
ten in charity, desires to have charitable nutri-
tion, charitable Censure, and chiefly Charita-
ble acceptation ; For the tender weakeling, by
reason of its Parents weaknesse, (should it bee
rigidly dealt withall) would even perish in the
very blast of an over-curious or fastidious ver-
dict ; Therefore let Charity cover what indis-

TO THE READER.

cretion hath left naked, and let a loving heart
excuse Defects of Art; What I have heere
published was done at the (powerfull) solici-
tation of a very good Friend of mine, or else
this rude worke had onely beene for the work-
mans owne vse: And as it was written to anti-
cipate worse employment; so as a Whetstone
to his devotion, It might have (and I trust will)
set a sharper edge vpon the same, And conse-
quently produce more keene and piercing ef-
fects of Charity, Feare of GOD, Obedience
to his immaculate Spouse the Holy Catholique
and Apostolique CHURCH; Reverence to
his Saints, Zeale of his Honour, Fervor in true
Religion, and in all pious and laudable Exer-
cises that a CHRISTIAN ought to practice.
Among which, nothing can bee more vsefull
and necessary at all times, And especially in

TO THE READER.

this heavy time of Mortalitie, Then the thought
of DEATH and IVDGEMENT: Although
it bee a Subject that hath beene written vpon
by diuers Angelicall quills, (To whose Iudge-
ments I humbly prostrate mine) yet I know
that a single Penny or a halfe-penny is as
good silver and as Currant coyne
as a Shilling:

To
conclude,
if any Fruit spring
from this simple Seed,
to him bee the honor
who first inspi-
red the mo-
tion,

AMEN.

This is a copy of the original, as it was
 of DEATH and JUDGMENT: A short
 and sweet, that hath bene written upon
 by divers Antient Poets, To whole Judge-



Hee who composed what is heere in print;

His name in Anagram bear's: Marke Prayer in'to



A. M. E. N.

WHOL

**WHOLSOME
PREPARATIVES
FOR DEATH AND
JUDGMENT.**

(*)

Tis fit that every minute Night and Day,
While we draw breath in this terrestrial frame
We should reflect on the vncertaine stay,
Lent's here, till we returne from whence we came
This being pondered as it is most fit,
Much Ghostly comfort, wee may reape by it.
That Hee, or Shee, Young, Old, or Middle-aged,
Whose minde continually hereon is fixt,

♦♦♦♦♦ *Wholsome Preparatiues* ♦♦♦♦♦

Shall finde Robustious stormes, so farre asswaged
(While earthly joy's with heavenly sorrows mixt)
That with a gentle gale the Soule doth glide,
Over all Passions borne by Vertues tide.

3.

No sooner Borne, but subject vnto Death,
(All Mortals are indeed borne to that end)
Noe Permanent Estate here vnderneath,
For all must pay this Tribute in the End,
Or Young, or Old, wee must (nothing so sure)
All to the Grave, no meanes can vs secure.

4.

Methusala the Oldest: Salomon

The Wife: *Sampson* strongest man, all these
Though they had wisdom, strength, long life al'sone
Death would not set them quit paying their fees,
What ever Holy-writ hath Testified
Of them in life, be sure you'll e read they Dy'd.

for Death and Iudgment.

5.

Cressus his Wealth, nor Alexanders Pompe,
Nor Casars (rarely Imitated) Honor
Could winne on Earth Eternity; nor Campe,
Nor Court, nor City, can prescribe a manner,
How to shunne this inevitable Doome,
All men must Dye, and then to Iudgement come.

6.

As it is certaine that we all must Dye,
(Such divine Statutes are Irrevocable,)
So that wee may't expect continually
To know the time, we Mortals are vnable; (breath
Therefore wee should from'th houre we first draw
Looke for this certaine, yet vncertaine Death.

7.

That certaine Doctrine of Gamalsels Scholler,
Statutum est hominibus semel mori,

Wholsome Preparatives

Which is the Godly's joy, the Wicked's dolour,
The Prouds confusion, and the Humbles glory,
Is the elected theame of my Discourse,
In catelesse Christians to procure remorse.

8.

Yet least the onely certainty of Death,
Should not be weyed, as Iustice doth require
Post hoc autem iudicium: After Death,
Some Iudg'd to Blisse, some to Eternall Fire:
Mee thinkes the memory of these two points
Should (Pallie-like) shake proud *Belshazzars* joynts.

9.

Though it be true a Christian rather ought,
For th'only love of God live Vertuously
If in our Hearts wee still retaine this thought
O Blessed *Ihesu*, thou for Sinne didst Dye;
And shall I wretch reitterate the same
Which caus'd thy cruell scourging Death, and shame.

10. But.

for Death and Iudgment.

10.

But yet alas, vilde Man is so propence
T'ingratitude, and Epicurian sloath
Doth so consopiate and dull his sence
Him to awake, Mercy and Iudgement both
(Being joyntly vs'd) doe all too little seeme,
Of God and Goodnesse, to winne his Esteeme.

11.

Indeede a tender hearted Man, or Woman,
That curiously in Pious Contemplation
Shall with Devotion dayly call and Summon,
Within the Breast to scan our Saviours Passion :
May finde most Charitable motives still,
As spurs to Good, as Bridles to all Ill.

12.

To such as these the memory of Death,
And after Iudgement : Are both comfortable,

Wholsome Preparatives

They knowing that this momentary Breath,
Doth but detain them in a Life instable
Which having once forsaken, they are sure,
T' enjoy a Life that ever shall endure.

13.

Yea to both Good, and Bad *Memento mors*,
Is a most profitable Document

In all Discourse, and Concourse 'tis a story
Fit to be told, and heard, for most are bent
Vnto forgetfulness; Nay, many strive,
The memory of Death away to drive.

14.

Tell a young Royster, of his vicious wayes,
And bid him mend his life, (which is but short)
With a fastidious pish, hee smiles and sayes
Forty yeares hence is time sufficient for't,
And yet too many of these Youngsters come,
By vnexpected Death, to their long Home.

15. Your

for Death and Iudgment.

15.

Your Female Painters that will mend by Art
Natures defects, (to compasse base desire)

Aske any one of them when shee'le depart

From folly, and doe what our Lord require ;
Shee'le say that when shee's Old all shall be left,
Some times next Day, she is of Life bereft.

16.

Your Goatish-Leacher, counsell him to leave

Those sordid courtes wherein hee delights

Nor other answer you'le from him receive,

But, why should I rob Nature of her rights ;

He'le leave when hee's vnable more to sine,

Nor Death, nor Iudgement, hee regards a pinne.

17.

The Gormandizing-Glutton that destroyes,

More at one meale, then 20. poore would serve

Wholsome Preparatives

If you demand why hee all this enjoyes

While nak'd, and hungry *Christ* i'th streets doth
He puts off Charity, till Death arrests him, (starve
Till then he thinkes not on't nor him that blest him.

18.

The bold Blasphemer (who audaciously)

Belbeth out Oathes, and Imprecations strange
Devising new for Curiosity,

As men their fashions, they their oaths do change:
Thinke you? if they of Death or Iudgement thought
Such damned words could from their mouths be
(brought.

19.

The Grinding Vsurers, the hard Oppressors,

Did these each minute thinke vpon that Day,
That shall to Iudgement summon all transgressors,
Sure conscience in their soules would beare more
But Sathan still to traine them in his path (sway
Makes them to put farre off the day of Wrath.

20. Those

for Death and Iudgment.

20.

Those Luke-warme Christians, that doe at this day
(For worldly Honors and promotions sake)
With Heretiques participate; they'le say
Before they dye another course they'le take,
But God in Iudgement oftentimes prevents,
And by Deaths warrant frustrates their intents.

21.

It is a dangerous thing with God to dally,
(Whole eyes are open to discerne all Hearts,)
Art thou well minded : stand not shall I, shall I,
Take hold of him, whilst he his Grace imparts,
Experience lamentable proves too well,
That millions for this fault now burne in Hell.

22.

To punish our remisse and carelesse Lives,
Our Lord hath sent his Angell with commission

Wholsome Preparatives

To take from wives their men, from men their wives
In many Families is this Division
T'h Morne all sound, at Night all Dead and gone;
O, is not this a case fit to bemoane.

23.

If it be requisite at any season,
To thinke of Death, and judgement certainly
T'h time of Plague and Pestilence most reason
Wee have to looke each day and houre to dye;
Woetull effects envite vs to this care,
Many are seized by Death ere the'yr aware.

24.

Let every CHRISTIAN thus Expostulate,
With his own conscience every houre, and minute,
Is my state better then my Neighbours state,
(My friends, and Kindred, who have suffered in it)
What priviledge can I vile wretch pretend,
That heaven (more then they) should mee defend.

25 And

for Death and Iudgment.

25.

And if thou bee protected from the same
Vaunt not thy selfe as though thy Merits were
(Without Gods grace) the cause : No rather claime
Continuance of his love with trembling feare,
Glorifie him, and still in this confide
That thousands better then thy selfe have dyed

26.

This meeke acknowledgment of Heavenly ayde
And thy vnworthinesse assure thy selfe
Is the best Antidote that can be made
Against the Plague, these will not wast thy pelfe ;
Not that I speake 'gainst Corporall provision,
Forth' holy Ghost sayes, honor the Physitian.

27.

Art thou infected, be not heavy hearted,
But with alacrity thy selfe prepare

Wholsome Preparatiues

To take from him who hath much Good imparted,
This little Ill, now't fals vnto thy share;
In holy *Iob* a perfect mirror see
God plagued him, yet he loved him, why not thee?

28.

And thou that with no Sicknesse art perplexed,
Bee Charitable vnto all that need,
Thinke every houre thy turne may be the next,
Prepare for that while yet thy selfe art freed;
Doe good to all (as holy Scripture sayth)
And chiefly to the Family of Fayth.

29.

Bee conversant in Prayer and vse the meanes
As God by meanes of Holy Church affords,
That when this sad Contagion thee restraines,
Thou being in heart resolu'd to bee our Lords:
While all thy thoughts are in this order kept
Our Lord the will, will for the deed accept.

for Death and Iudgment.

30.

Above all things have care to keepe thy Soule
From the contagious malady of Sin,
While that best part's preserv'd from being foule
Then what estate soe're thy corpes bee in,
Sicknesse and health, what 'tis the sencer please
Thou shalt at all assayes finde Ghostly ease.

31.

Lastly in generall, all you who bee
(Because of this pestiferous Infection)
Sequestred and shut vp from Company,
Bee pleased herein to follow my direction:
Let this seclusion make you thinke what 'tis
The glorious Company above to misse.

32.

And from this meditation may proceed
An ardent fervor of their intercession,

Desire

Wholsome Preparatives

Desire their prayers and merits in your need,
That CHRIST of blisse may give you full possession;
And let your memory evermore retaine
The thought of Death and Iudgment, joy and paine.

33

Thus for their sakes who may want better meanes
I spend this Humble talent with goodwill,
Desiring nothing of them for my paines,
But that in their Devotions they may still
Remember mee as I for them are zealous,
Sweet IHSVS both in Soule and Body heale vs.

AMEN.

A



A
BRIEFE YET DEVOVT
PRAYER TO THE GLORIOUS
Citizens of the Cœlestiall IERV-
SALEM, *very fit to bee*
used in time of
Mortality.
(*) (*)
*

O all you Cœlestiall Inhabitantes
of the new IERUSALEM, Va-
to whose names and memories
our parish Churches were (by our pious

proge-

A briefe Devout Prayer

progenitors) Erected, Dedicated and
Consecrated; Wee devoutly begge of
you by that vnbounded love where-
with our common Lord hath loved
you, that you will make Intercession
vnto him in the behalfe of those pari-
shes whose Churches yet reteyne your
names; That our mercifull Lord will be
pleased to revoke the destroying Angell
lately sent out with Commission to pu-
nish our sinnes with the Plague of Pesti-
lence; And although (such is the pro-
phanenesse of these times) most of the
Inhabitants being miserably consopa-
red & inebriated with heresie, doe con-

temne

temane your suffrages, and seeke (as farre as they are able) vttterly to annihilate that Authority wherewith the King of all Kings hath ennobled you. Yet O yee holy company be pleased for their sakes who devoutly craue your patronage protections, merits and Intercessions, to desire our Lord to be mercifull to all in generall, and that he will not for the iniquitie of the Disobedient punish the Obedient; But rather in mercy spare the chaffe for love of the wheate, least plucking vp the one hee destroy the other, before the harvest of separation is come. Pray for vs O yee beloved of God, heare

A brief devout Prayer.

O mercifull Iesus, and direct thine
anger from vs miserable wretches, who
meekely come vnto thee, relying vpon
thy wonted favours, O bea pittifull

spare vs O benigne I H E S V: To

whom with the Father and

the Holy Ghost,

Be all glory for ever

and ever,

A M E N.

